

# MUNDAK UPANISHAD



## **SHANTI MANTRA**

**Om bhadram karnebhih srunuyama devah I**

**Bhadram pasyemaksabhiryajatrah I**

**Sthirair angaistustuvagmsastanubhih I**

**Vyasema devahitam yadayuh I**

**Svasti na indro vrddhasravah I**

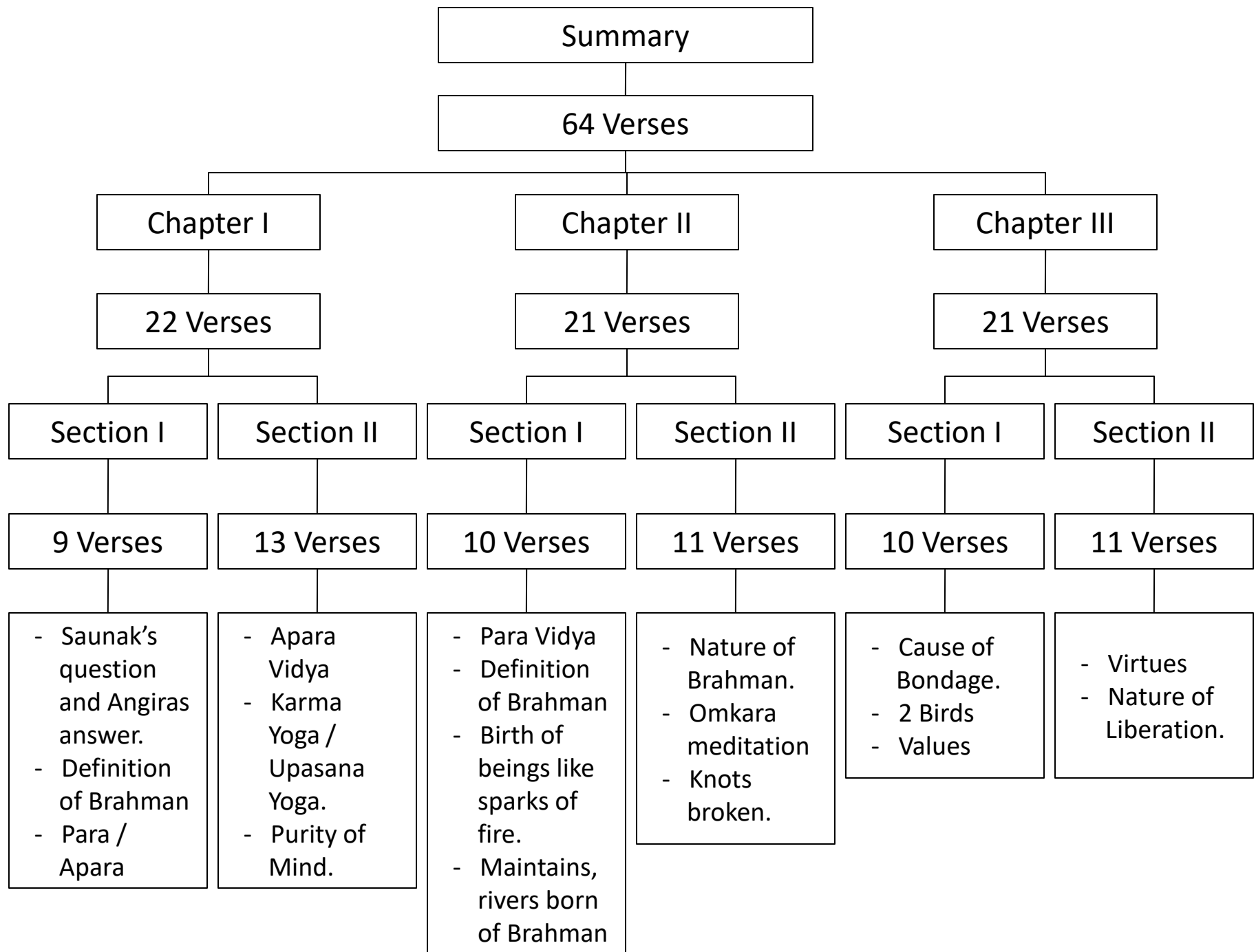
**Svasti nah pusa visvavedah I**

**Svasti nastarksyo aristanemih I**

**Svasti no brhaspatirdadhatu I**

**Om santih santih santih II**

*Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!*



## Chapter I (22 Verses)

### Section I (9 Verses)

#### Introduction

1. Atharvana Veda
2. Guru : Angiras  
Student : Saunaka

#### **Verse 3 :**

- What is that by knowing which everything becomes as good as known.

Answer : Field of Knowledge

Para Vidya

Higher

Aksaram  
changeless,  
Brahman

Apara Vidya

Lower

Changing  
material  
knowledge

#### **Definition of Brahman : Verse 6**

- Eternal, all pervading, unchanging, not grasped by organs of action, perception, free from class, caste and that which is material cause of all beings is Brahman.

#### **Verse 7, 8, 9 :**

##### Effect

- Web
- Trees
- Hair
- Universe – Brahman.

##### Cause

- Spider
- Earth
- Hair
- Brahman is Material cause and Intelligence Cause.
- Material Cause expresses as names + forms. By knowing Brahman – Material Cause, everything known.

### Section II (13 Verses)

#### Apara Vidya

#### **Verse 1 & 2 :**

- Agnihotra Ritual
- Krishnagathi, Svarga.
- For purification of mind, material results.
- Go from Loka to Loka

#### **Upasana :**

- Mental activity, finite results, sharpens mind.
- Krishna Gathi – Svarga
- Shukla Gathi – Brahma Loka
- Not for infinite.

- Role of Apara vidya
- Qualification of Para vidya is to have a Pure mind – and then Approach teacher.

## Chapter 2 (21 Verses)

### Section I (10 Verses)

#### Para Vidya

##### **Verse 1 – 2 :**

- **Definition of Brahman :**  
Formless, eternal, all pervading pure, free from organs and beyond maya.
- Sparks – Huge conflagration
- Similarly Beings – born out of Brahman & Resolve into Brahman

##### **Verse 3 – 9 : Creation**

- 5 Elements, Hiranyagarbha, Virat, born out of Brahman. Vedas, Rituals, results, time, born out of Brahman. Animals, gods, human, birds, trees born out of Brahman.
- One who knows Brahman as Conciousness within body breaks knots of ignorance.
- Brahman apparent Material Cause and creation apparent.

### Section II (11 Verses)

#### Nature of Brahman

##### **Verse 1 – 9 :**

- Brahman is that because of which every thing and being enjoys its existence.
- Subtle, immortal, nondual, pure, indivisible, omniscient.
- Nature of Ananda, self effulgent, light of all lights.
- Truth of knower (Pramata) behind instrument of knowledge (Pramanam) and never object of knowledge (prameya).
- It shines in the intellect.

#### Method of Knowledge

- How to know Brahman?
- Target – Brahman
- Omkara – Bow
- MInd – Arrow
- Arrow requires bow to be one with the target.
- Self requires omkara.
- Prepare Mind, sharpen arrow before shooting.
- Seeker reaches sought through knowledge, means for immortality.

#### Result of Knowledge

- Knot in heart – ignorance broken.
- Karmas exhausted
- Liberation from Samsara.

## Chapter 3 (21 Verses)

### Section I (10 Verses)

#### Introduction

##### **Verse 1 – 4 :**

- What is cause of bondage and liberation? What is the means of release?

#### 2 Birds in tree

- Eats sweet & bitter fruits.
- Lost, suffers
- Individual Atma lost in Punya Papa

- Mere witness
- Free bird
- Pure, free witness in the Body called Brahman

- Atma recognises the pure & witness in the body called Brahman.

#### Values to gain Knowledge

##### **Verse 5 – 6 :**

- Truthfulness
- Austerity
- Discipline
- Self enquiry

#### Nature of Brahman

##### **Verse 7, 8, 9 :**

- Not big – small, Far – near.
- Not within scope of mind, words, senses.
- Recognise with pure mind as very subject.

#### Glorification

##### **Verse 10 :**

- Wise glorified as Lord himself.

### Section II (11 Verses)

#### **Verse 1, 2, 4 : Virtues**

- By Mere learning, repetition, memorisation, one can't attain Atma.
- By enquiry to grasp the teaching one attains Atma.
- Can't be gained by one who lacks the strength, Sincerity, Austerity, Renunciation.

#### **Verse 2, 5, 6, 7, 8 : Nature of liberation**

- Free from desires, detached, fulfilled.
- Jivan mukta – free while living.
- After fall of body he continues to be one with Brahman without birth – death.
- Just as Rivers – become ocean, equipments – resolved into Brahman.
- Knower of Brahman becomes Brahman and crosses ocean of Papa and grief.
- Who is given knowledge of Brahman?
- One with Sirovratam – one who has disciplined head (Mundak)

# Mundak Upanishad

## Introduction :

- 12 Major Upanishads.
- **4 – Atharvana Veda :**

Kaivalyo Upanishad, Prasno Upanishad, Mundak Upanishad, Mandukya Upanishad.

## Mundak Upanishad :

### a) Meaning “Shaven heads” :

- Upanishad for Shaven heads?
- Why Sanyasis perform Ekarshi ritual called “Shiro Vratam” carry fire on head.
- Shaving head represents dropping attachment to objects, fit for Brahma Vidya. Have intense longing like fire in head – want to jump into water / knowledge – Vairagyam powerful.

### b) 2<sup>nd</sup> Meaning of Mundak Upanishad :

- Top, head of everything, world.

## Chapter I – Section I

### Verse 1 + 2 :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।  
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta I  
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha II 1 II

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledges, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

अथर्वणे यां प्रवदेत ब्रह्माऽथर्वा तं पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।  
स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥ २ ॥

Atharvane yam pravadeta brahma-'tharva tam purova-cangire brahma-vidyam I  
sa bharadvajaya satyavahaya praha bharadvajo-'ngirase paravaram II 2 II

The very Knowledge which Brahmaji taught to Atharva, he taught it to Angi in ancient days : and he taught it to Rsi Satyavaha – of the Bharadvaja clan and Satyavaha taught it to Angira – the knowledge was so handed down from the greater (teacher) to the lesser (disciple). [I – I – 2]

### a) Sishya – Guru Parampara :

1 <sup>st</sup> Guru	Brahma (Creator + Protector of world)
2 <sup>nd</sup> Guru	Atharva
3 <sup>rd</sup> Guru	Angi
4 <sup>th</sup> Guru	Satyava Bhartvaj
5 <sup>th</sup> Guru	Angiras (Guru Here)



## b) Sarva Vidya Pratishthita :

- Foundation for all other knowledges.
- Support of intellect.
- Reveals nature of Paramatma as support of everything.
- Gain of fulfillment in quest for knowledge, nature of truth.

Guru	Student
- Angiras	- Shaunaka - Noble householder - Made schools for society, dharma shala, Anna Shala. - Served society, mind purified

### Verse 3 :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।  
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha I

Kasmin nu bhagavo vijñate sarvam-idam vijñatam bhavatiti II 3 II

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become Known?” [I – I – III]

## Similar Question :

### Keno Upanishad :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः  
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranaah prathamah praitt yuktah  
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [Chapter 1 – Verse 1]

- Propelled by whom mind, eyes, ears function?

### Verse 4 :

तस्मै स होवाच ।  
द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४॥

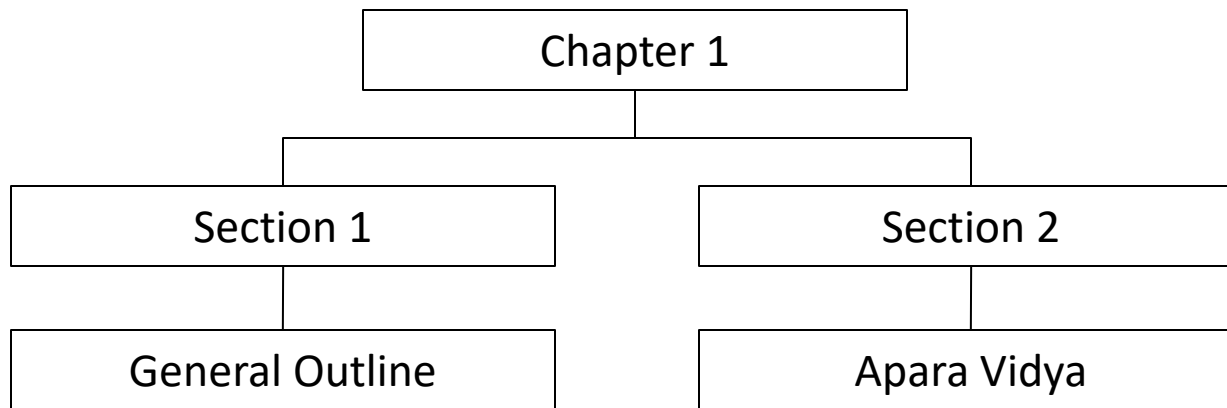
*Tasmai sa hovaca I*

*dve vidye veditavye iti ha sma yad brahma-vido vadanti, para caivapara ca II 4 II*

To him (Saunaka) Angira said : There are two kinds of knowledge to be acquired, namely, Apra and Para – lower and higher. So say those (the great seers of the Upanishad-s) who know Brahman. [I – I – 4]

- Knowers of Brahman say, there are 2 kinds of knowledge worth knowing.

Para	Apara
Higher knowledge	Lower knowledge



### **What is Apra Vidya :**

- **Study of :**
  - a) Rig, Yajur, Sama, Atharva
  - b) Siksha – Phonetics
  - c) Kalpaha – Rituals, performance, results
  - d) Vyakaranam – Grammar
  - e) Niruktam – Etymology – word formation, verbal root.
  - f) Chandasam – All literature, metres
  - g) Sahitya – History
  - h) Jyotisham – Astronomy, Astrology, all sciences.

## Is Upanishad Apra?

Apara Vidya	Para Vidya
<ul style="list-style-type: none"><li>- Words</li><li>- Chanting</li><li>- Literal meaning</li><li>- Other than purusha</li><li>- No fulfillment</li><li>- Sense of incompleteness</li><li>- Rituals, arts, sciences, Brahma Loka</li></ul>	<ul style="list-style-type: none"><li>- Knowledge of self</li><li>- Recognising self</li><li>- Indicative meaning</li><li>- Realising self</li><li>- <b>Katho Upanishad :</b> Avyaktat purusha... [I – III – 11]</li><li>- Knowledge of Param Brahman alone gives fulfillment in life.</li><li>- Puts an end to Bandhas, Shokah, Bayam, Moha.</li><li>- Beyond all sorrow.</li><li>- <b>Chandogya Upanishad :</b> Tarati shokam... [7-1-3]</li></ul>

### Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।  
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

**Mahatah param-avyaktam, avyaktat-purusah parah,  
Purusan-na param kincit, sa kastha sa para gatih ॥ 11 ॥**

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

## Chandogya Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं  
ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति  
सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं  
तारयत्विति तं होवाच यद्वै किञ्चैतदध्यगीष्टा नामैवैतत् ३

*So'ham bhagavo mantravidevasmi natmavicchrutam  
hyeva me bhagavaddrsebhystarati sokamatmaviditi  
so'ham bhagavah socami tam ma bhagavanchohokasya param  
tarayatviti tam hovaca yadvai kincaitadadhyagistha namaivaitat II 3 II*

True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow'. Sanatkumara then said to narada, 'Everything you have learnt so far is just words.' [7 – 1 – 3]

## What is Para Vidya?

### Verse 6 :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।  
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

*Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,  
Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhira II 6 II*

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtle of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [1 – 1 – 6]

## 1) Aksharam :

- Imperishable reality – directly experienced subject is Para Vidya.
- Realisation of Brahman as ones ownself.

## 2) Adreshyam :

- Not known by sense organs.
- Imperceptible.

## 3) Agrahyam :

- Not caught by organs of action.

## 4) Agothram :

- Not born in a lineage.
- Not body.
- **Vivekchoodamani :**

जातिनीतिकुलगोत्रदूरगं नामरूपगुणदोषवर्जितम् ।

देशकालविषयातिवर्ति यद् ब्रह्म तत्त्वमसि भावयात्मनि ॥ 254 ॥

*jātinītikulagotrādūragam nāmarūpaguṇadoṣavarjitaṁ |*

*deśakālavīṣayātivartī yad brahma tattvamasi bhāvayātmani || 254||*

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense-objects---That Brahman Thou Art||.....meditate on this in your mind. [Verse 254]

- Ajanma, Avinashi.

## 5) Avarnam :

- No form, colour, not seen.
- What is seen is not Brahman.

### **6) Achakshu, Shotram :**

- Free from ears & eyes.
- What is heard, seen is not Brahman.

### **7) Apani, Padam :**

- Free from hands, legs.

### **8) Nityam :**

- Timeless, eternal.
- Not born in time.
- Time arises and disappears in it.

### **9) Vibhum :**

- Vividha bavati.
- Free from names + forms.
- Appears in many forms.

### **10) Sarvagatam :**

- Not conditioned by space.
- All pervading.

### **11) Su-sukshmam :**

- Extremely subtle because propertyless.
- Akasha – subtlest – one property.
- Prithvi – grossest – 5 properties.

### **Katho Upanishad :**

- Subtler than Akasha is Mind.
- Subtler than Mind is Paramatma.

### **12) Avyayam :**

- Immutable – changeless, Kutasta, without modification origin of creation, cause of creation.

### **13) Yad Butani Yonim :**

- Womb of all beings.
- **Pashyanti Dheerah** : Wise see Brahman as source of Reality.

### **14) Vividham :**

- Without change, Itself becomes many.
- Objects don't condition it.

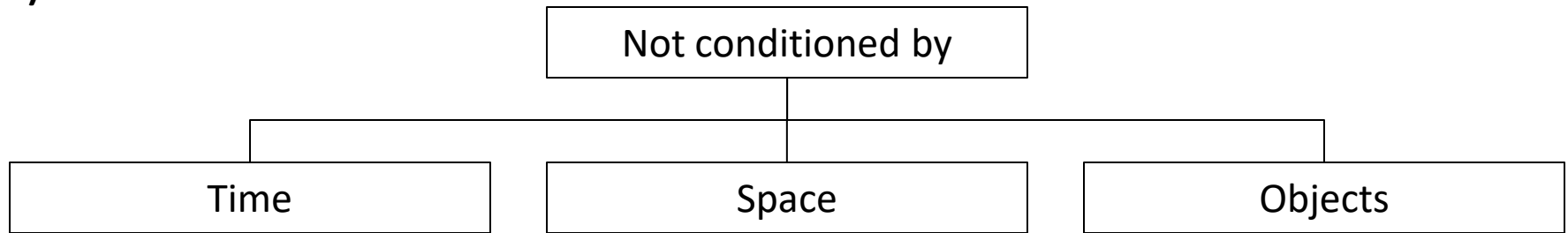
### **Example :**

- Mind in dream without change becomes many Avyaya + Butayoni.



Wave	Ocean
<ul style="list-style-type: none"> <li>- Born, dies</li> <li>- Only in Particular spot, time.</li> <li>- Ocean appears as wave.</li> <li>- Wave can't condition ocean.</li> </ul>	<ul style="list-style-type: none"> <li>- Not born, nor dies</li> <li>- Eternal, Nityam.</li> <li>- Everywhere.</li> </ul>

### 15) Param :



### 16) Ekam :

- Brahman is alone. In between world is born + dies. In between is an appearance.
- Jnaneshwar – World is seen and dies, appears because of Maya.

### Verse 7 :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।  
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,  
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

- How Brahman is Buta Yonim? Source of creation?
- Universe born from Aksharam Brahman like Spider creating web from its own material Saliva and catching insects.

Brahman / Bagawan	Clay / Mud	Pot	Maker
- Material Cause + Intelligence Cause of Creation	- Material Cause	- Also Mud	- Intelligence Cause

- What is created is Bagawan, nothing ever created, world only appears and goes back to Brahman.
- Bagawan manifests, and unmanifests as world.
- Spider makes web and pulls back web, back to itself.
- Creation is Superimposed on Bagawan.
- Dream is Superimposed on Waker.

### Example 1 :

- From earth – Plant + trees arise
- Earth inert – Brahman also inert?

### Example 2 :

- Purusha – Sentient living beings, concious beings, inert hair on head grows.

Loma	Kesha
- Hair on Body, Moustache, Hands.	- Hair on Head

- Earth – plants... creation happens.
- Dream – just happens – no purpose.
- Paramatma without undergoing change appears as world.
- Even now, there is only Brahman, one absolute reality.

### Verse 8 :

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।  
अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

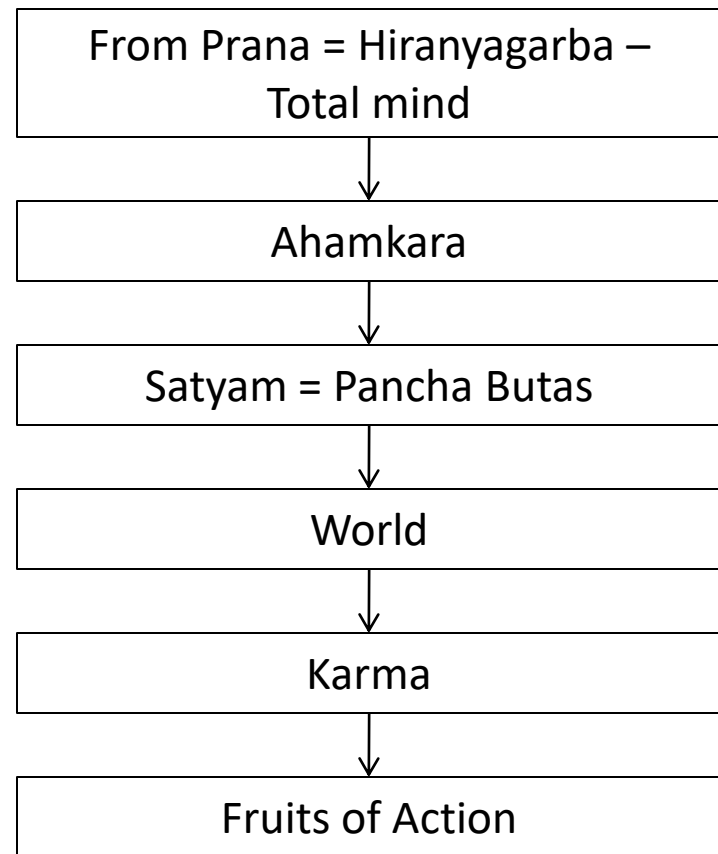
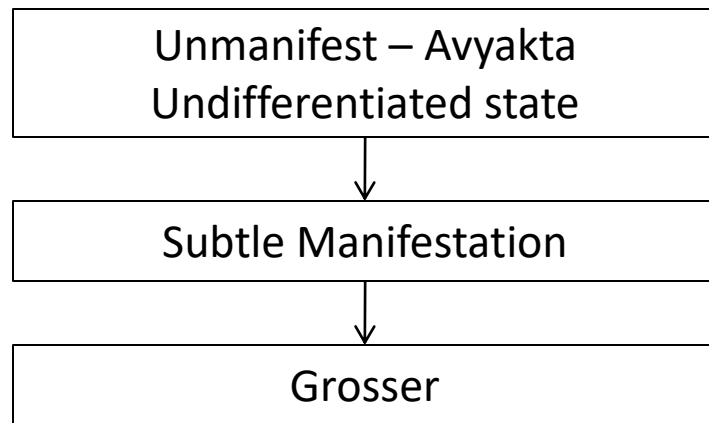
Tapasa ciyate Brahma tato-'nnam-abhijayate I  
annat prano manah satyam lokah karmasu camrtam II 8 II

In brooding meditation or continuous thought (Tapas), the total creative urge (Brahmaji) swells (with the very joy of Creation). From Him food is produced, from food the Prana, the mind, the Bhuta-s, the worlds and the Karma-s and their fruits. [I – I – 8]

Absolute Standpoint	Relative Standpoint
No creation	There is creation

### How?

- Brahman has infinite power.
- Brahman becomes conscious of his power, becomes happy, aware of creative power, swells up with Joy creates food, mind, world, karma.



- What is one cause which has become everything?

**Answer :**

- There is such a reality – Satchit Ananda Brahman, all knowing, (Sarvagya) – everything in general, and as Ishvara Sarvavitu – knows in Particular all Jivas Karmaphalas.
- Consciousness illuminates everything.
- Not conditioned by Time, space, objects, one without second.

Relative Standpoint	Absolute Standpoint
<ul style="list-style-type: none"> <li>- World has come from Brahman.</li> <li>- <b>Gita :</b> Maya tatamidam sarvam... [Chapter 9 – Verse 4]</li> <li>- They are in me, I am in them as Material cause of creation.</li> <li>- I am not in them as Intelligent cause of creation.</li> </ul>	<ul style="list-style-type: none"> <li>- No creation.</li> <li>- <b>Gita :</b> Na ca matsthani bhutani... [Chapter 9 – Verse 5]</li> <li>- I am not in them, they are not in me – Consciousness.</li> <li>- I am Intelligence cause of creation.</li> <li>- From my own standpoint, I alone am.</li> <li>- Liberation.</li> </ul>

### Gita :

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्।  
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९.५ ॥

Nor do beings exist (in reality) in Me, behold My divine yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

## Chapter I – Section II

- Elaboration of Apra Vidya.

### Verse 1 :

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि ।  
तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥ १ ॥

Tad-etat satyam mantresu karmani kavayo yany-apasyam-stani tretayam bahudha santatani ।  
tanya-caratha niyatam satyakama esa vah panthah sukratasya loke ॥ 1 ॥

The various Karma-s which seers found in the mantra-s are true and were much practised in the Treta age (or in the three Veda-s); practise them always with a desire for the true results. This is your way for attaining to the worlds of the fruits of Karma. [I – II – 1]

- Karma Khanda : Before we perform main ritual, we have to perform other pujas – Ganesha, Kalasha, Navagraha Puja.
- If we do main Ritual without others – 7 generations destroyed.

### Verse 2 :

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।  
तदाऽऽज्यभागावन्तरेणाऽऽहुतीः प्रतिपादयेत् ॥ २ ॥

yada lelayate hyarcih samiddhe havya-vahane ।  
tada 'jya bhaga-vantaren-ahutih pratipadayet ॥ 2 ॥ (Sraddhaya hutam)

When the fire is kindled and the flames begin to move, let the sacrificer offer his oblations (with faith) on the space between the two portions of the sacred fire where the ghi (clarified butter) should be poured. [I – II – 2]

- If Agnihotra ritual not accompanied by Athithi Puja, 7 generations destroyed by one curse.

### Verse 3 – 6 :

यस्याग्निहोत्रमदर्शमपौर्णमास- मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।  
अहुतमवैश्वदेवमविधिना हुत- मासप्तमांस्तस्य लोकान् हिनस्ति ॥ ३ ॥

Yasyagni-hotram-adarsam-apaurna-masam acatur-masyam-anagrayanam-atithi-varjitam ca ।  
ahutam-avaishva-devam-avidhina hutam asaptamams-tasya lokan hinasti II 3 II

If a man's Agnihotra sacrifice is not accompanied by (i) the new moon and full moon sacrifices (Darsa and Purnamasa), (ii) by the four months' of the autumnal season's sacrifices (Catur-masya). (iii) by the sacrifice of offering first-fruit at harvest time (Agrayana) or if it is unattended by guests or is without offering or performed without the worship of Visvadeva-s or not performed strictly according to the rules laid down in the Vedas – then such karma destroys (all) his worlds till the seventh. [I – II – 3]

काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा ।  
स्फुलिङ्गिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वाः ॥ ४ ॥

kali karan ca manojava ca sulohita ya ca sudhumra-varna ।  
sphulingini visvaruci ca devi lelaya-mana iti sapta jihvah II 4 II

The seven flickering tongues of flames are ; Kali (the black one), Karali (the terrific one), Manojava (the swift-as-mind one), Sulohita (the deep-red one). Sudhumra-varna (the smoke-coloured), Sphulingini (the sparkling), and Visvaruci, (the bright all shining – variegated one). [I – II – 4]

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ।  
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥ ५ ॥

Etesu yas-carate bhraja-manesu yatha-kalam cahutayo hyadadayan ।  
tam nayantyetah suryasya rasmayo yatra devanam patireko-dhivasah II 5 II

He who offers oblations in proper time into these shining-flames-him, the oblations, as sun's rays, lead to the place where the one Lord of the gods (Indra) resides. [I – II – 5]

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।  
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६ ॥

Ehy-ehiti tam-ahutayah suvarcasah suryasya rasmibhir-yajamanam vahanti ।  
priyam vacam-abhivadantyo-'rcayantya esa vah punyah sukrto brahma-lokah II 6 II

Come hither, come hither, say these brilliant oblations unto him and carry the sacrificer through the rays of the sun, addressing to him the pleasant words of praise, “This is the holy world of Brahma gained by the good works.” [I – II – 6]

## 7 Flames in Yagya :

Kali	Black
Karah	Terrific
Manojava	Swift
Sulohita	Deep – red
Sudharma Varna	Smoke coloured
Sphulingini	Sparkling
Visvaruchi	Bright shining

- Offer Ahutis, dieties will take you to Brahma loka (come, come).
- Rituals depend on priest, material.
- Rituals are finite, impermanent.
- Hence, Results impermanent.

## Verse 7 :

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।

एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

Plava hyete adrda yajna-rupa astadasoktam-avaram yesu karma I

etac-chreyo ye 'bhinandanti mudha jara-mrtyum te punare-vapi yanti II 7 II

Undependable (frail) is this boat of Yajna, is said to be manned by eighteen supporters on whom depend the lower cremonials. Those ignorant persons who acclaim this as the highest, are subject, again and again, to old age and death.  
[I – II – 7]

- Foolish think, highest gained.



## Verse 8 :

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।

जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥

Avidyayam-antare vartamanah svayam dhirah panditam manya-manah I

janghanya-manah pariyanti mudha andhenaiva niyamana yathadhah II 8 II

Ignorant beings existing (gloating) in the midst of ignorance, but fancying themselves to be wise and learned, go round and round oppressed and miserable, as blind people when led by the blind. [I – II – 8]

- In the middle of Avidya, think themselves as wise (Svayam Dheerah Pandita Manyamana).

### 3 Categories - Ignorance

Ignorant

Not think wise

Not lead others

- Blind leading blind –  
will fall

- Punya Karmas – give Pitru, Svarga loka.
- Gain money, power, pleasure, all bound nothing permanent.

## Verse 11 :

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।

सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

Tapah sraddhe ye hy-upavasanty-aranye santa vidvamso bhaiksyacaryam carantah I

surya-dvarena te virajah prayanti yatra-mrtah sa puruso hyavya-yatma II 11 II

But they who perform penance (Tapas) with faith (Sraddha) in the forest (solitude), having control over their senses, are learned and are living the life of a mendicant, go through the orb (path) of the sun, their good and bad deeds consumed, where That immortal and undecaying Purusa is. [I – II – 11]

- Some do Tapas – Upasana with Sraddha reach Brahma Loka – not final.

## Verse 12 :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksha lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Brahmana is Viveki with Vairagyam.
- Having examined lokas, karma phala, fruits of action – Gains dispassion – Nirvedam Ayat.
- Examine through valid means of knowledge.

Sruti	Yukti	Anubava
Vedas	Logic	Permanence not experienced

- Karma finite – Result – finite.
- Thrill, pleasure – true, not lasting.
- We want lasting happiness, not for 2 moments.
- Do same action, enjoy, regret.
- Don't get Shanti, peace, happiness.
- Krutena + Akrutena. In one sentence both Viveka + Vairagya Nasti pointed out.

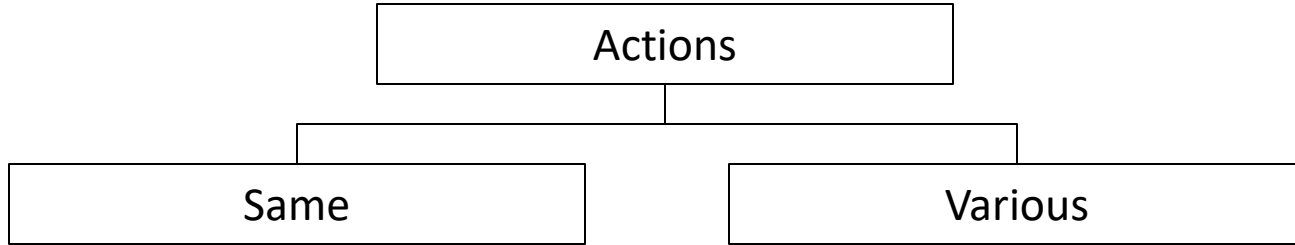
- By doing something, can't get something uncreated, eternal...

### Viveka :

- Uncreated not gained by doing.

### Vairagya :

- Na Asti Akrutaha.
- No result eternal.



- Can't get eternal Sukham.
- Eternal, not gained by Karma + Karma Phalam – Kim Prayojanam?

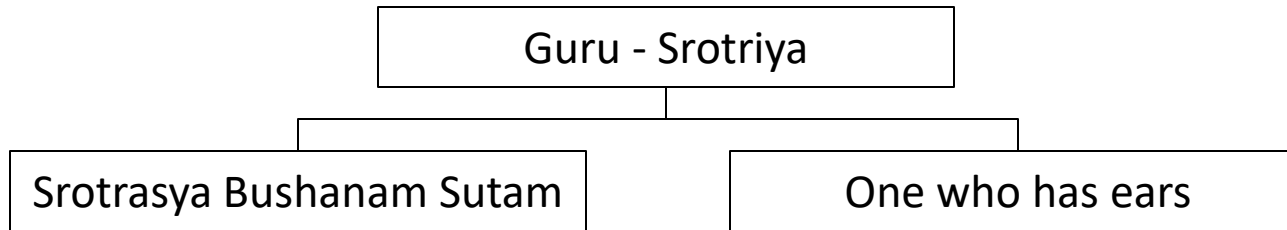
### Kaivalyo Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।  
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।  
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrajate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

- Neither by Karma, wealth, progeny, can we attain immortality – what should I do?
- Approach Guru.
- **Prasno Upanishad :**  
Offer something in humility – fuel.



- Beauty of ear not in earring you wear, but what you have heard – Badram Karnebhi... Auspicious.

ॐ भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षभिर्यजत्राः ।  
 स्थिरैरङ्गैस्तुष्टुवाग्म्यस्तनूभिः। व्यशेम देवहितं यदायुः।  
 स्वस्ति न इन्द्रो वृद्धश्रवाः। स्वस्ति नः पूषा विश्ववेदाः।  
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः। स्वस्ति नो बृहस्पतिर्दधातु ।  
 ॐ शान्तिः शान्तिः शान्तिः॥

*om bhadraṁ karṇebhiḥ śṛṇuyāma devāḥ । bhadraṁ paśyemākṣabhiryajatrāḥ ।*  
*sthirair aṅgaistuṣṭuvāgmsastanūbhiḥ । vyaśema devahitaṁ yadāyuh ।*  
*svasti na indro vṛddhaśravāḥ । svasti naḥ pūṣā viśvavedāḥ ।*  
*svasti nastārṣyo ariṣṭanemiḥ । svasti no bṛhaspatirdadhātu ।*  
*om śāntiḥ śāntiḥ śāntiḥ ॥*

Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!

## Brahma Nishta :

- Knows truth + abides in it. Will teacher teach? I have qualifications.

## Verse 13 :

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ।  
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

Tasmai sa vidvan-upasannaya samyak prasanta-cittaya saman-vitaya ।  
yenaksaram purusam veda satyam provaca tam tattvato brahma-vidyam ॥ 13 ॥

To that pupil who has thus approached him in a proper manner, whose mind is at rest and whose sense are subdued, let the wise teacher truly teach that Brahma Vidya (Science of Brahman) by which the true immortal Purusa is known. [I – II – 13]

Student	
<ul style="list-style-type: none"><li>- Mind without desires, not restless.</li><li>- Has mastery, controls urges of mind – 80%</li></ul>	<ul style="list-style-type: none"><li>- Remains unprovoked in Provoking situations.</li><li>- Nachiketa type of qualities student has.</li></ul>

- Teacher must teach so that student can realise imperishable truth.
- Not engage in useless activities, rituals, get married, study astrology, palmistry, numerology.

## Revision : Chapter I – Section II

### Chapter I – Section I :

- What is to be known?

#### Angiras :

Higher / Para	Lower / Apra
<ul style="list-style-type: none"><li>- Direct Realisation of Supreme</li><li>- Gives total satisfaction, fulfillment.</li></ul>	<ul style="list-style-type: none"><li>- World of objects</li><li>- Relatively real</li><li>- No fulfillment</li></ul>

#### What is Supreme?

- Not object of mind and senses but ones own self.

### Chapter I – Section II :

- Scope of Apra Vidya – important Section.
- Through karma + Upasana – finite action, results also finite – Pitru – Deva Loka.
- **Viveki** : Understands futility of Karma + Karma Phala, becomes dispassionate puts effort – struggle for highest.

## Chapter II – Section I

### Verse 1 :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।  
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।  
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

### Para Vidya :

Log of Wood Burning	Sparks
- Brahman	- Appear and disappear - Of same nature rise and dissolve. - All Jivas rise and disappear.

### Verse 2 : Learn by Heart

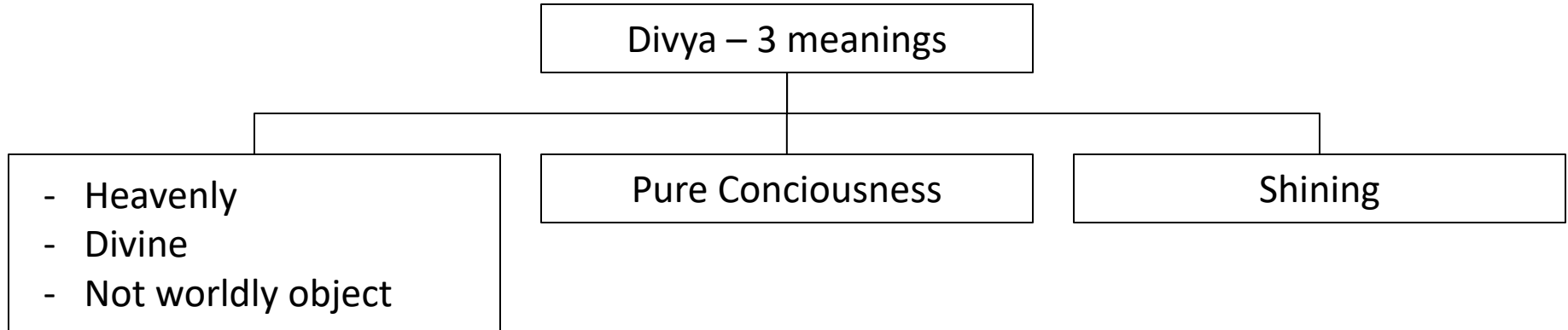
दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

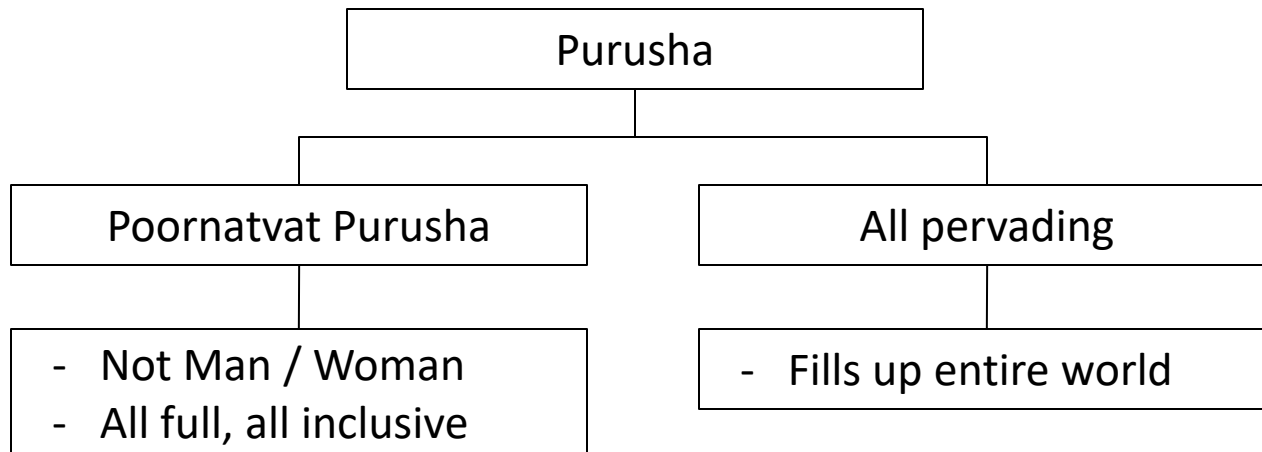
## a) Brahman = Divya – Divine – Conciousness – Not inert

- Divi = Heaven, belongs to heaven. Not of this world, shines, not sun, moon shines there but because of its light sun and moon shine.



## b) Amurta – Conciousness has no form :

- Form – belongs to body – negation of gross body.
- Sentiency – is manifestation of pure conciousness.





### c) Na Bahya, Antara :

- Not inside, outside, because all pervading.
- In space hall standing.
- Space inside + outside hall.
- Consciousness inside + outside as Sat here + Chit of all beings.
- Self illumines the world – inside.
- Self sustains the world – outside.

### d) Ajaha :

- Formless can't be born.
- Ever existing, Sat principle, free from modification.

### Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn-babhuva kascit,  
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire II 18 II

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

- Need not be born, cannot be born.

### e) Aprano :

- No Prana – Negation of subtle body.

#### f) Amanaha :

- No mind.

#### g) Shubra :

- Extremely pure.

#### h) Aksharat Paratah Paraha :

- Not causal body / state of world.
- Beyond Prakrti which is considered imperishable.
- Prakrti is constantly perishing world.

World of Names + Forms	Prakrti / Unmanifest Condition	Purusha
<ul style="list-style-type: none"><li>- Constantly perishing.</li><li>- Moment to moment.</li></ul>	<ul style="list-style-type: none"><li>- Relatively imperishable.</li></ul>	<ul style="list-style-type: none"><li>- Beyond Prakrti, infinite.</li></ul>

- Self of all beings + substratum of world = Sat Chit Ananda Svarupa Atma.
- Distinct from 3 bodies is self.
- Whose literal translation does not become object.

Objects in world	Consciousness
<ul style="list-style-type: none"> <li>- Names given</li> </ul>	<ul style="list-style-type: none"> <li>- Me / alone is no particular.</li> <li>- Object is reality, Brahman.</li> <li>- Subject</li> <li>- Formless</li> <li>- Timeless</li> <li>- When objects are not there, what remains? Subject – Me.</li> </ul>

### Method of Teaching :

- In Upanishadic indicators of Brahman, object disappears, only subject remains, to be understood as me!
- Divya / Amurta / Ajaha / Purusha / Ananda - Joy / Para.
- Its me – “I”.
- Calling me.
- Don’t go for literal translation.
- If you understand literally, it is Apra Vidya.
- Vedanta Vakyeshu Sada Ramantaha recite, and mind transformed to Sat Chit Ananda.

### Verse 3 :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

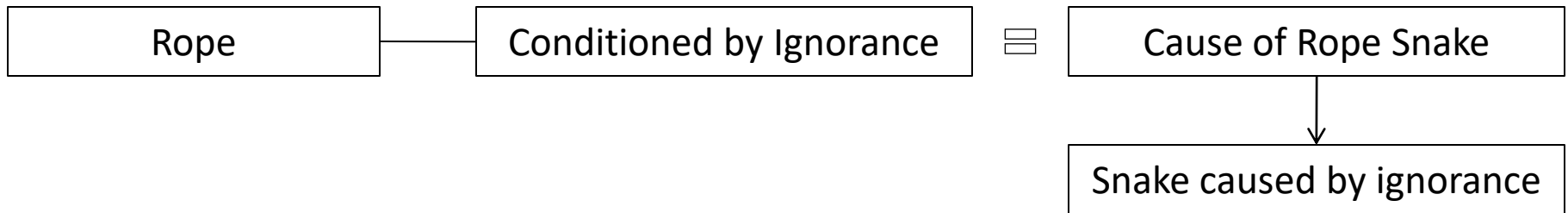
Etasmaj-jayate prano manah sarvendriyani ca ।  
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

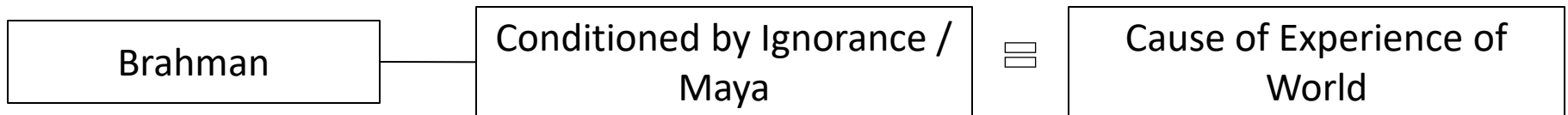
- From Atma is born Prana + manaha, all senses, organs of action, 5 elements.
- From Purusha creation has come.
- How from pure Brahman – creation comes?
- With Maya Upadhi of Brahman.
- World comes out from Maya Visishta Brahman – like sparks come out from log of wood.
- In Burning log of Wood – See fire element / not sparks.

Log of Wood – inert with Maya Shakti	Fire in Body
- Illumined by fire / Conciousness.	- Agnitatvam in Body. - No Spark comes out. - Fire, heat in stove, no spark comes.

- Brahman is with Maya Upadhi, Mindless, Pranaless.
- Maya Upadhi – not object but Shakti Power.



- Without Rope, no ignorance of rope.
- Therefore we say Snake is Born from rope.



- Without Brahman, no ignorance of Brahman.
- Therefore we say, world is born from Brahman.

### Essence :

- Nothing is born.
- Appears as if world is born, existing, dying.
- It is play of “Maya Shakti”.
- Paramatma with subtle mind – Hiranyagarbha creates gross universe and that Purusha with creation called Virat Purusha.

## Verse 4 :

अग्नीर्मूर्धा चक्षुषी चन्द्रसूर्यो दिशः श्रोत्रे वाग् विवृताश्च वेदाः ।

वायुः प्रणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४ ॥

Agnir-murdha caksusi candra-suryau disah srotre vag vivrtasca vedah I

vayuh prano hridayam visva-masya padbhyam prthivi hyesa sarva-bhutant-ratma II 4 II

Fire (Agni) is his head; Sun and Moon – his eye; four Quarters or Directions – his breath; the Universe – his mind (heart); the Earth originated from his feet. He is indeed the inner Self of all beings. [II – I – 4]

## What is Virat Purusha?

Vyashti	Samashti
Head	Heaven
Eyes	Sun and Moon
Prana	Vayu
Feet	Prithvi
Speech	Vedas
Ears	Directions

- He is the inner self of all beings.

## Verse 5 :

तस्मादग्निः समिधो यस्य सूर्यः सोमात् पर्जन्य ओषधयः पृथिव्याम् ।

पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात् सम्प्रसूताः ॥ ५ ॥

Tasmad-agnih samidho yasya suryah somat prajanya osadhayah prthivyam I

puman retah sincati yositayam vahvih prajah purusat samprasutah II 5 II

From Him are produced the sky (which is the first fire) whose fuel is the sun; from the moon, the rain clouds (the second fire); from the clouds, the herbs that grow on the earth (the third fire); from these (herbs eaten), the man (the fourth fire), who sheds his seeds into the woman (the fifth fire). In this manner many living beings are born from the Purusa, the all-pervading Being. [II – I – 5]

- From him rain falls.

## Verse 6 :

तस्माद्दृचः साम यजूंषि दीक्षा यज्ञाश्च सर्वे ऋतवो दक्षिणाश्च ।  
संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ॥ ६ ॥

Tasmad rcah sama yajumsi diksa yajnas-ca sarve kratavo daksinas-ca ।  
samvat-saras-ca yajamanas-ca lokah somo yatra pavate yatra suryah ॥ 6 ॥

From Him are the Vedik hymns, the sacred chants, the sacrificial formulae, preliminary rites, sacrifices. Ceremonie, sacrificial gifts, the time of the sacrifice, the sacrificer and the worlds, purified by the sun and the moon (which come to one as the fruits of sacrifice). [II – I – 6]

- From him Annam, Veeryam, seed of creation born.
- Rig, Yajur, Sama Vedas, Yagyas, time, Performer of Ritual, Deva Loka, Brahma Loka from Brahman.

## Verse 7 :

तस्माच्च देवा बहुधा सम्प्रसूताः साध्या मनुष्याः पशवो वयांसि ।  
प्राणापानौ व्रीहियवौ तपश्च श्रद्ध सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥

Tasmac-ca deva bahudha samprasutah sadhya manusyah pasavo vayamsi ।  
prana-pranau vrihiyavau tapas-ca sraddha satyam brahma-caryam vidhis-ca ॥ 7 ॥

From Him also the Gods of various orders, the celestials, the men, the beasts (cattle), the birds, the in-breaths and the out-breaths, the corn and barely, thought, devotion, truth, self-control and values of life (were born).[II – I – 7]

- Dieties presiding over phenomenal forces, men, women, animal, birds, grain, austerity, faith, self control from same purusha.

## Verse 8 :

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः ।  
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

Sapta pranah prabhavanti tasmāt saptarcisah samidhah sapta homah ।  
sapta ime loka yesu caranti prana guhasaya nihitah sapta sapta ॥ 8 ॥

From Him are born seven Prana-s, the seven flames, seven-fold fuel, the seven-fold oblations, as also the seven worlds where the Prana-s move in the cave of living creatures; seven and seven. [II – I – 8]

- Body with 7 Apertures – place of sense organs – 2 Eyes, 2 Nostrils, 2 Ears, one mouth – 7 powers / flames, powers of cognition illumine their respective objects.

## Verse 9 :

अतः समुद्रा गिरयश्च सर्वेऽस्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः ।  
अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ ९ ॥

Atah samudra girayas-ca sarve-smat syandante sindhavah sarva-rupah ।  
atas ca sarva osadhayo rasa-ca yenaisha bhutais-tisthate hy-antaratma ॥ 9 ॥

From him, all the oceans and mountains; from Him, the rivers of every description; from Him, too, all herbs and saps by which the subtle body exists encircled by the gross elements of matter. [II – I – 9]

- Mountains, oceans, rivers all from Purusha.

## Verse 10 :

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।  
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १० ॥

Purusa evedam visvam karma tapo brahma paramrtam ।  
etad yo veda nihitam guhayam so vidya-granthim vikiratiha somya ॥ 10 ॥

The Purusa alone is all this Universe – the sacrificial works (Karma) and austerities (Tapas). O good-looking youth! He who knows this highest and immortal Brahman as seated in the cavity of the heart, unties the knot of ignorance even here, in this very life. [II – I – 10]



One cause	Many effects
<ul style="list-style-type: none"> <li>- Purusha alone is world.</li> </ul>	<b>Universe :</b> <ul style="list-style-type: none"> <li>- Karma + Tapaha</li> <li>- Karma + Upasana Phalam</li> <li>- Perception + Response</li> </ul>

- With sense organs, have knowledge + response = Purusha.
- Anyone who knows this Purusha as ones own self, cuts knots of ignorance.
- Nature of self is seen but how to realise that self?

## Chapter II – Section II

### Verse 1, 2, 3 :

आविः संनिहितं गुहाचरं नाम महत्पदमत्रैतत् समर्पितम् ।

एजत्प्राणन्निमिषच्च यदेतज्ज्ञानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ १ ॥

Avih sannihitam guhacaram nama mahat padam-atraitat samarpitam I

ejat pranan-nimisac-ca yadetaj-janatha sad-asad varenyam param vijnanad yad-varistham prajanam II 1 II

Bright, existing very close, moving in the cavity of the heart ; great and the support of all; in Him breathes and winks. Know it which is both with form and without form, the most adorable, the highest of beings, the One beyond the understanding of creatures. [II – II – 1]

यदर्चिमद्यदणुभ्योऽणु च यस्मिँल्लोका निहिता लोकिनश्च ।

तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥ २ ॥

Yad-arcimad yad-anubhyo-'nu ca yasmin-loka nihita lokinas-ca I

tad-etad-aksaram brahma sa pranas-tadu van-manah tad-etat satyam tad-amrtam tat ved-dhavyam somya viddhi II 2 II

Luminous, subtler than even the subtlest, that imperishable Brahman alone is the abode of the world and all its inhabitants. He is life, speech, mind, reality, immortality. That is the mark (goal) which should be penetrated by the mind. Penetrate it, O my friend. [II – II – 2]

धनुर् गृहीत्वौपनिषदं महास्र्मं शरं ह्युपासा निशितं सन्धयीत ।

आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३ ॥

Dhanur grhitvau-panisadam mahastram saram hyupasa-nisitam sandhayita I

ayamya tad bhava-gatena cetasa lakshyam tadev-aksaram somya viddhi II 3 II

Having taken the great weapon – the bow furnished by the Upanisad-s and fixed in it the arrow rendered pointed by constant meditation ; and having drawn it with the mind fixed on the Brahman, O good-looking youth! Penetrate that mark – the Immortal Brahman. [II – II – 3]

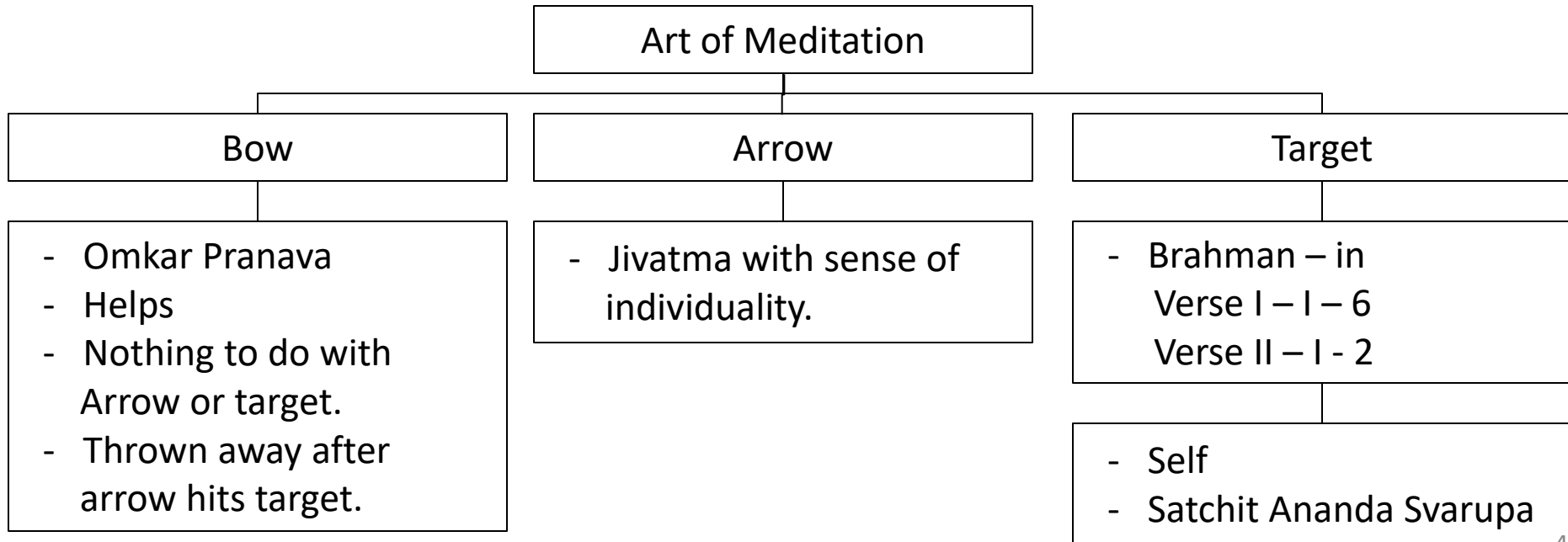
Bow	Arrow	Target
- Weapon of Upanishad.	- Sharpened mind by Upasana.	- Withdraw attention from everything. - Hit target of imperishable reality.

#### Verse 4 :

प्रणवो धनुः शारो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।  
अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥ ४ ॥

Pranavo dhanuh saro hyatma brahma tal-laksyam ucyate I  
apramattena veddhavyam sara-vat tan-mayo bhavet II 4 II

The Pranava is the bow, the Atman is the arrow and the Brahman is said to be its mark (goal). It should be hit by one who is self-collected and like the arrow, becomes one with the mark i.e. Brahman. [II – II – 4]



यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,

aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Aparamatena or without trembling hands. Without distractions in the mind.
- Arrow becomes one with Target when it hits correctly.
- Mind, sense when withdrawn correctly and you practice with the thought, I am supreme Brahman, Brahman is realised.
- Once realisation takes place, no need for chanting, meditation.

## Verse 5 :

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।  
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५॥

Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih I  
tam-evaikam janatha atmana-manyava vaco vimunca-thamrta-syaisa setuh II 5 II

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

- Give up all other efforts, only know self.
- Knowledge is bridge to immortality, can go beyond death.

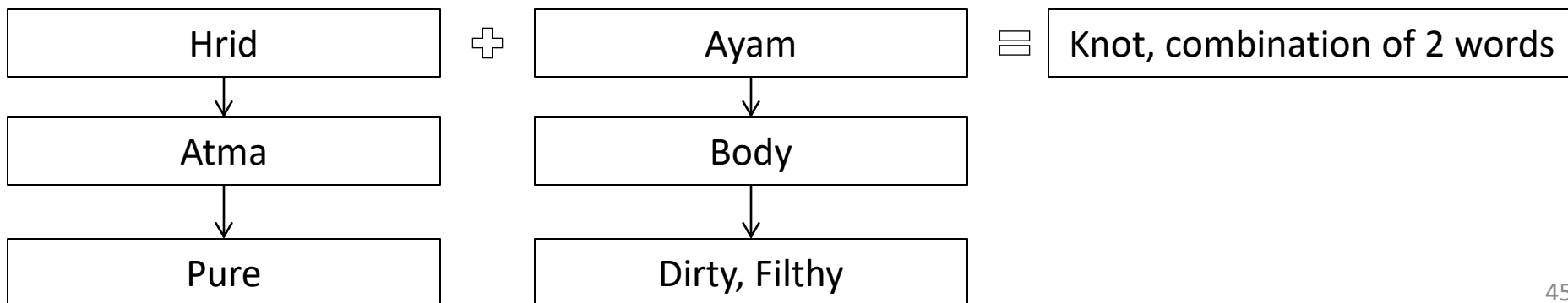
## Verse 8 :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।  
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah I  
ksiyante casya karmani tasmin drste paravare II 8 II

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

- When one Brahman which appears as universe (Jiva + Ishvara) is realised as Parameshvara, seen in ones own self, knots of heart are snapped.



- Both join together and there is a notion.
- I am this body = Avidya – Hridaya

Granthi – Knot

**a) I am free from Body + Mind = Moksha**

- Bhidyate Hridaya Granthi.

**b) Chidyante Sarva Samshaya :**

- All doubts Dispelled – doubts about world, Ishvara and oneself.
- Doubts dispelled by self knowledge.

**c) Shiyante Chasya Karmani :**

- Past, future karmas – Sanchita + Agami destroyed, all bondages loosened.

**d) Tasmin Drishta Paravare :**

- When Brahman is seen in the higher and lower nature.

**Verse 10 :**

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।  
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light.  
[II – II – 10]

- Paramatma is light of all lights.
- Sun, Moon, Star, Lightening, can't illumine Paramatma. It doesn't shine there.
- Bagawan is self shining.
- Everything shines because of light of Conciousness.
- How can light of camphor illumine you?
- Camphor = Ego – Burnt in the light of knowledge.
- Paramatma recognised as the light itself.
- **In Dark Room :**
  - Table, chair and me are there.
  - I am – known, illumined by self evident Atma's light of Conciousness.
- Material light required to illumine material objects.
- I illumine Sun + Moon. I am concious of them. They are not concious of me.

### Verse 11 :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left.  
All this world is indeed the Supreme Brahman. [II – II – 11]

- Brahman is everywhere – above, below in front, back, on right and left.

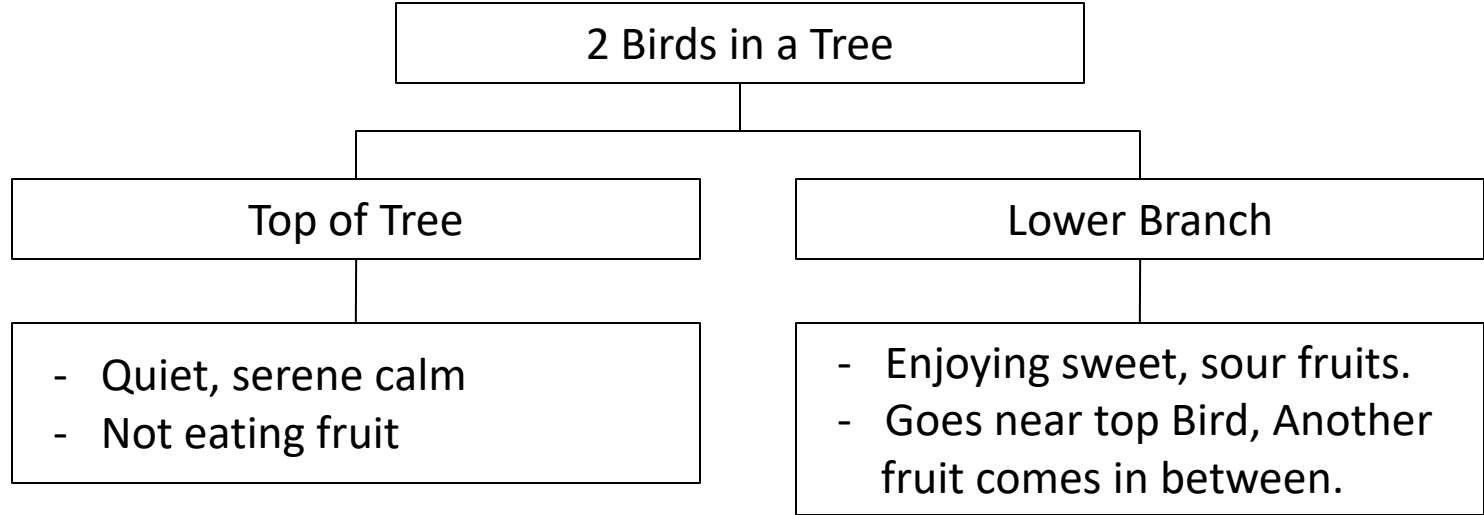
## Chapter III – Section I

### Verse 1 :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।  
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]



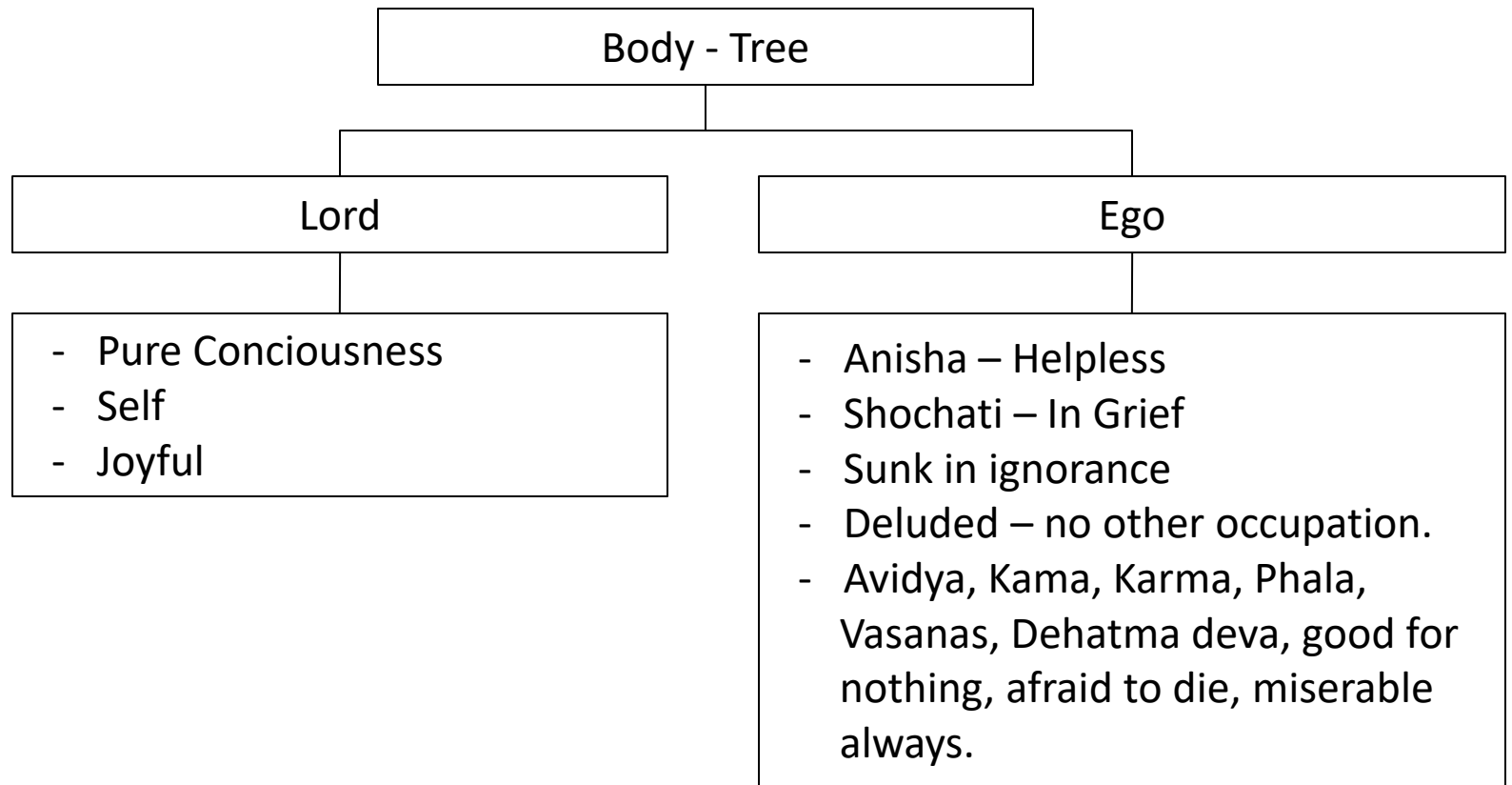
### Verse 2 :

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।  
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

Samane vrkse puruso nimagno-nisaya socati muhyamanah ।  
justam yada pasyaty-anyam-isam-asya mahimanam-iti vita-sokah ॥ 2 ॥

Seated on the self-same tree, one of them – the Ego – sunk in ignorance and deluded, grieves for his impotence. But when he sees the other – the Lord, the Worshipful – and also His Glory, he becomes free from dejection. [III – I – 2]



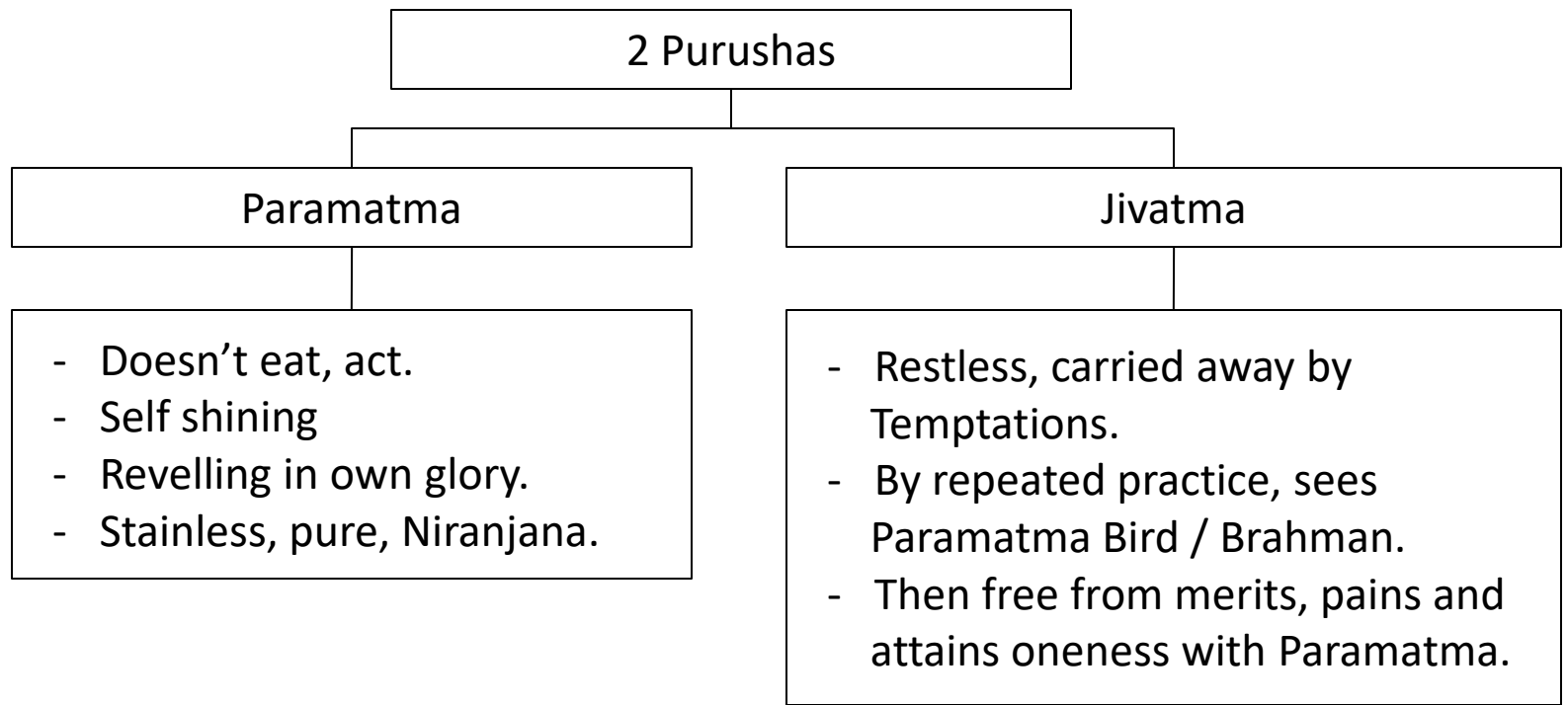


### Verse 3 :

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।  
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

Yada pasyah pasyate rukma-varnam kartaram-isam purusam brahma-yonim ।  
tada vidvan punya-pape vidhuaya niranjanah paramam samyam-upaiti ॥ 3 ॥

When the seer realizes the self-effulgent Supreme Being – ruler, maker and source of the Creator even – then that wise one, Shaking off all deeds of merits and demerits, becomes stainless, and attains the Supreme state of Equipoise. [III – I – 3]



- Paramatma shining in ones heart is same shining in all beings.

#### Verse 4 :

प्रणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान् भवते नातिवादी ।  
आत्मक्रीड आत्मरतिः क्रियावा-नेष ब्रह्मविदां वरिष्ठः ॥ ४॥

Prano hyesa yah sarva-bhutair-vibhati vijanan vidvan bhavate nativadi I  
atma-krida atma-ratih kriyava-nesa brahma-vidam varisthah II 4 II

Knowing Him – the Prana, revelling in all beings, the wise man stops all his blabberings. Sporting in Self, delighted in Self and doing acts (enjoined), this man is the best of those who know the Brahman. [III – I – 4]

- Prana here is Sutratma, Ishvara.
- On realising pure consciousness, the seer at once realises that it is in truth the creator, maintainer, annihilator of entire finite world of objects, feelings, and thoughts.

- Na Bavati Asta Vadi – No Argument.
- Day in Singapore – Night in USA – Same.
- No insistence on Anything.
- Nature of wisdom disarms anyone (Acceptance).

## Verse 5 : Important

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।  
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

Satyena labhyas-tapasa hyesa atma samyag-jnanena brahma-caryena nityam ।  
antah-sarire jyotir-mayo hi subhro yam pasyanti yatayah ksina-dosah ॥ 5 ॥

The Self is attained through veracity, concentration, wisdom and continence; cultivate all of them constantly. When impurities (thus) dwindle, the ascetic beholds Him – stainless, resplendent – within his very body. [III – I – 5]

## How to gain Atma?

### Means :

- Nityam Satyena → Ever truthful.
- Nityam Japasa → Austerity, Abidance in performance of ones duty, single pointedness of mind.
- Nityam – Samyak Jnanena → True knowledge
- Nityam – Brahmacharyam → Mastery over senses not control, celibacy.
- Some don't tell truth even by mistake.

## Verse 6 :

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।  
येनाऽऽक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥ ६ ॥

Satyameva jayate nanrtam satyena pantha vitato devayanah I  
yen-akramanty-rsayo hyapta-kama yatra tat satyasya paramam nidhanam II 6 II

Truth alone wins, not untruth. By truth is laid out the path divine along which the Seers, free from desires, ascend to the supreme abode of Truth. [III – I – 6]

Satyameva Jayate	Na Anrutam
<ul style="list-style-type: none"><li>- Truth alone wins</li><li>- Untruth also wins in name of truth.</li><li>- I am telling truth, whole truth, nothing but truth.</li></ul>	<ul style="list-style-type: none"><li>- Illusion, untruth never wins.</li><li>- I shall tell you untruth, whole untruth, nothing but untruth, is telling the truth only.</li></ul>

## Verse 10 :

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।  
तं तं लोकं जयते तांश्च कामां- स्तस्मादात्मज्ञं ह्यर्चयेत् भूतिकामः ॥ १० ॥

Yam yam lokam manasa samvibhati visuddha-sattvah kamayate yamsca kaman I  
tam tam lokam jayate tamsca kaman tasmad-atmajnam hy-arcayed bhuti-kamah II 10 II

Whatever sphere the man of purified nature desires, whatever objects he fixes his heart upon, he obtains those worlds and those objects. Therefore, he who is desirous of prosperity should honour the man of Self-realization. [III – I – 10]

- Guru can give Bukti and Mukti by mere Sankalpa depends on what you ask.
- To gain prosperity, must worship man of wisdom, has hotline with god.
- Person without ego, individuality, is pure, one with Paramatma.
- Sankalpa arises in Paramatma only.
- Paramatma all powerful, Sankalpa fulfilled.

## Chapter III – Section II

### Verse 1 :

स वेदैतत् परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।  
उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥ १ ॥

Sa vedaitat paramam brahma dhama yatra visvam nihitam bhati subhram ।  
upasate purusam ye hyakamah te sukram-etad-ativartanti dhirah ॥ 1 ॥

The man of Self-realization knows the Supreme Brahman on whom the world is based, and who shines radiantly. And those men of discrimination, who without any worldly desire are devoted to such persons, go beyond all chances of rebirth. [III – II – 1]

- Person knowing truth released from Samsara.
- Tarati Shuksham Atmavitu, knower of self goes beyond all sorrows.
- Similar to Katho Upanishad.

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।  
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

Rtam pibantau sukrtasya loke, guham pravistau parame parardhe ;  
Chaya-tapau brahma-vido vadanti, pancagnayo ye ca trina-ciketaḥ ॥ 1 ॥

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the Seat of the Supreme, the knowers of Brahman call them shadow and light ; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire. [I – III – 1]

## Verse 2 :

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।  
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

Kaman yah kamayate manya-manah sa kamabhir-jayate tatra tatra ।  
paryapta-kamasya krt-atmanas-tu ihaiva sarve pravi-liyanti kamah ॥ 2 ॥

Whoever longs for objects of desire, brooding over them, they are born here and there for the fulfillment of those desires. But in the case of a Seer whose longings have found their final consummation in the Atman and who has realized the Self, his desires vanish even here, in the life. [III – II – 2]

- One with desires comes back to this Loka.
- Jnanis desires all dissolved, free in this Birth itself. No coming – going.

## Verse 3 :

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।  
यमेवैष वृणुते तेन लभ्य- स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ३ ॥

Nayam-atma pravacanena labhyo na medhaya na bahunā srutena ।  
yame-vaish vrnute tena labhyah tasyaisha atma vivrnute tanum svam ॥ 3 ॥

The Self is not attained through discourses nor through memorizing scriptural texts, nor through much learning. It is gained only by him who wishes to attain it with his whole heart. To such a one, the Self reveals its true nature. [III – II – 3]

- One who has intense longing for Atma gains Atma.
- Lord chooses, and reveals his Nature.
- Guru chooses and person gains knowledge.
- With supreme devotion for Lord + Guru, words of scriptures as clear as day light.

#### Verse 4 :

नायमात्मा बलहीनेन लभ्यो न च प्रमादात् तपसो वाप्यलिङ्गात् ।  
एतैरुपायैर्यतते यस्तु विद्वां-स्तस्यैष आत्मा विशते ब्रह्मधाम ॥ ४॥

Nayam-atma bala-hinena labhyo na ca pramadat tapaso va'py-alingat I  
etair-upayair-yatate yastu vidvan tasyaisa atma visate brahma-dhama II 4 II

The Self is not gained by the weak (in body, mind and intellect or Spirit), nor by the insincere, nor by those practising (unintelligent) austerities, but wise men who strive with vigour, attention and propriety attain union with Brahman. [III – II – 4]

- Knowledge can't be gained by physically, mentally weak.
- Requires strength of character dispassion and effort.

#### Verse 6 :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।  
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६॥

Vedanta-vijnana-suniscit-arthah sannyasa-yogad yatayah suddha-sattvah,  
te brahma-lokesu paranta-kale paramrtah pari-muchyanti sarve II 6 II

Having well ascertained beyond all doubts the exact import of the Upanisads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

- Those who ascertained meaning, got mind purified, become one with Paramatma.
- What are 16 facets of Purusha?
- Prana, Sraddha, Pancha Mahabut, Indriya, Annam, Veeryam, Tapah, Mantra, Karma, Phalam, Loka, Lokeshu Nama.

## Verse 7 :

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।  
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकीभवन्ति ॥ ७ ॥

Gatah kalah pancadasa pratistha devasca sarve prati-devatasu ।  
karmani vijnana-mayas-ca atma pare-'vyaye sarva eki-bhavanti ॥ 7 ॥

The fifteen Kala-s (parts) enter into their elements, their Devata-s (senses) into their corresponding Deva-s (deities), and their deeds and their 'Self-full-of-knowledge' (intellectual self) all get united, in the highest and imperishable Brahman. [III – II – 7]

- When person merges with Paramatma, all his Upadhis merge with Paramatma.
- Name alone remains and work continues... Gurudev / Ramakrishna missions run in his name.

## Verse 8 :

यथा नद्यः स्यन्दमानाः समुद्रेऽ स्तं गच्छन्ति नामरूपे विहाय ।  
तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

Yatha nadyah syanda-manah samudre-stam gacchanti nama-rupe vihaya ।  
tatha vidvan nama-rupat vimuktah parat-param purusam-upaiti divyam ॥ 8 ॥

As flowing rivers get themselves disappeared in the ocean losing their special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high – the Supreme Divinity. [III – II – 8]

Rivers	Ocean
- Yamuna, Ganga, Saraswati, Narmada, Kaveri, before joining ocean.	- One - Undifferentiated.



All beings	Brahman
- Identified by Name.	- On merging with Brahman become one. - Man of realisation becomes Brahman.

### Verse 9 :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।  
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।  
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Brahma Veda, Braheiva Bavati – Knower of Brahman becomes Brahma itself.
- No person in family ignorant of Brahman. Others get Samskara, start walking same path.
- Knower goes beyond Papam, which is cause for Grief.
- Free from Avidya, Kama, Karma.
- Free from desires born of Karmas.
- Becomes immortal.

## Verse 10 :

तदेतदृचाऽभ्युक्तम् ।

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।

तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद् यैस्तु चीर्णम् ॥ १० ॥

Tad-etad-rcabhyuktam ।

kriyavantah srotriya brahma-nisthah svayam juhvata ekarsim sraddha-yantah ।

tesam-evaitam brahma-vidyam vadeta siro-vratam vidhivad yaistu cirnam ॥ 10 ॥

This very doctrine has been explained in a Veda mantra (Rca) as follows. “To them alone, let one teach this knowledge of Brahman, who perform rituals, who read and study the Veda-s, who pursue the meditations upon Brahman, who possess faith and offer oblations themselves to the fire called Ekarsi; and who have observed strictly the Sirovrata. [III – II – 10]

- Brahman is substratum and illuminator of this universe.
- Give this knowledge to one who has done ritual called “Shirovritam”.
- Head on fire, wants knowledge now.
- Give knowledge to put off the fire.

## Verse 11 :

तदेतत् सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते ।

नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ११ ॥

Tad-etat satyam-rsir-angirah purovaca naitad-acirna-vrato-'dhite ।

namah parama-rsibhyo namah parama-rsibhyah ॥ 11 ॥

That is the Truth. Rsi Angira communicated this to his disciples in ancient times. No one, who has not observed any vow (renunciation), is fit to study this. Our salutations to the great Sages : our prostrations to the great Seers. [III – II – 11]

- One who is not purified, will not comprehend knowledge fully, completely.
- Salutations to all Sages.